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ST. ANDREW'S

NIAGARA

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be greatly honored & need from
and am, gratefully, yours sincerely
Jared Carmichael

ST. ANDREW'S CHURCH.

CENTENNIAL

ST. ANDREW'S

NIAGARA

1794 - - - - 1894

BY

JANET CARNOCHAN

Toronto
WILLIAM BRIGGS
1895

Dedication.

* * *

TO the present and former members of ST. ANDREW'S CHURCH, NIAGARA, *some of them in distant parts of the American continent, but all cherishing the memory of the church in which they once worshipped and the lessons learned there, this humble volume is dedicated by the writer.*

NIAGARA, 1895.

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Preface.

Two years ago the writer prepared a record of the Centennial of St. Mark's, Niagara. Strange, indeed, would it seem, if such were done *con amore* for another Church, if nothing of a similar kind should be attempted for her own. The favor with which the first volume has been received encourages the issuing of the present, hoping that it may be kindly treated and its faults pardoned, and that this little work may do its share in awakening interest in the history of our country and of our Church.

There are so few churches in Ontario which can boast of a century's existence, that it would certainly be wrong to allow the occasion to pass over without some permanent record. Attempts have been made to procure the portraits of the former ministers, and also of the office-bearers who had the most extended periods of service; and many, no doubt, in different parts of our country will welcome the faces of those whom they remember in St. Andrew's, Niagara. The work has been a labor of love, and the writer hopes that the book may in its perusal give to the reader as much pleasure as in its compilation it has given to her, and that the profit of the work may be some benefit to the Church which its

present and former members all love. Hearty thanks are here extended to those who have kindly furnished illustrations which now appear for the first time in print.

Much of what appeared in the paper, "Two Frontier Churches," read before the Canadian Institute in 1890, is necessarily repeated, but so much has been added that it is almost a new work. It may be explained, with regard to the selection of papers read or addresses given, that as all could not appear, the preference has been given to those specially relating to St. Andrew's, to the exclusion of others, however valuable.

St. Andrew's

1794 1894

Niagara

ALTHOUGH in this comparatively new land we have no romantic remains of cathedrals hoary with antiquity, no abbeys where "each shafted oriel glimmers white," no fanes where "through the long-drawn aisle and fretted vault the pealing anthem swells the note of praise," still we are commencing to look back with pride on the beginnings of our country, and are trying to piece together the almost forgotten tale of the past, of which, if only that of a hundred years, it is almost as difficult to supply the missing links as some countries find it to recall the history of a thousand years ago. In Ontario there have been several centennial celebrations in the last decade, notably that of the settlement of Upper Canada, held in 1883; that of the first Parliament, in 1892; that of St. Mark's, in the same year, and that of the settlement of Glengarry, in 1894. Of these gatherings, three took place in Niagara, and now to these may be added a fourth, the commemoration of the one hundredth

anniversary of the organization of the congregation of St. Andrew's, and the building of the first church in Niagara. Previous to the date of 1794, we are only sure of the erection of the Indian chapel at Brantford, 1786, and the Presbyterian church at Williamstown, 1787. In all ages man has been a worshipping being, in buildings as different as the Temple at Jerusalem, St. Peter's at Rome, Melrose Abbey, or the Mosque of St. Sophia, or as when "the groves were God's first temples." That we should record the primitive attempts in this direction of our young nation is right and fitting.

While this church cannot boast of the romantic surroundings of St. Mark's, or of stones mutilated by the hand of war, of memorial windows "throwing a dim religious light," still the history of St. Andrew's, with its solid uncompromising structure, with the solemn belt of dark pines, will be found no less interesting. As the first century of its existence approached completion, the subject was often discussed whether there should be any celebration of the event, and at the annual congregational meeting in January, 1894, it was decided by a vote of the congregation that there should be some sort of commemorative service, and a committee of three was named, with power to add to its number. In May a preliminary meeting was held, and an outline indicated of the shape the celebration would probably take. It was finally decided to have the Centennial on the 18th, 19th and 20th of August. Though meeting with some disappointments and discouragements the members of the committee have reason to congratulate themselves that the printed programme was carried out almost to the letter, and that not only as regards attendance, but also interesting services, propitious weather, everything united to help in the success of the celebration. In sending out invitations with programme, an

attempt was made to reach all whose addresses were known who had formerly belonged to the Church, now scattered over the length and breadth of the land, and many, very many gathered at the call, renewing friendships and rejoicing to see the church, instead of being old and dilapidated as they feared, renovated and bright in appearance.

On Saturday afternoon, long before the hour at which the services were to commence, groups of people were seen in the graveyard exchanging greetings. At four o'clock the church was well filled, and the proceedings were opened by singing Hymn 233, the pastor, Rev. N. Smith, being in the chair. Psalm xc. was read, Rev. C. Campbell engaged in prayer, and the ceremony of unveiling the commemorative tablet was performed by Rev. Prof. Mowat in a few appropriate words. He read aloud the inscription on the grey marble tablet, placed in the rear of the church directly opposite the pulpit :

1794—1894

In grateful commemoration of the one hundredth anniversary of the organization of this congregation, this tablet is erected by the members of St. Andrew's Church, Niagara. The first building, begun in October, 1794, and erected on this spot, was burnt in the war of 1812–14. The congregation met in St. Andrew's school-room, on the north corner of this block, for some years. The present church was built in 1831. The ministers have been : Rev. John Dun, Rev. John Young, Rev. John Burns, Rev. Thomas Fraser, Rev. Robert McGill, D.D., Rev. John Cruickshank, D.D., Rev. J. B. Mowat, M.A., D.D., Rev. Charles Campbell, Rev. William Cleland, Rev. J. W. Bell, M.A., and the present pastor, Rev. N. Smith.

After this ceremony an anthem was sung by the choir, "O Praise the Lord!" and an historical paper, prepared by the writer, was read by Rev. J. W. Bell, M.A., of Newmarket.

It should have been mentioned that the old church, so familiar to its present and former members, but looking quaint and old-fashioned in many respects, with its Doric pillars and graceful steeple, its lofty, handsome, old-fashioned pulpit and square family pews, had now put on a holiday aspect, being decorated with flowers; while across the gallery in large figures were the numbers 1794–1894, the deep windows being full of flowers in pots and vases, and suspended between each pair of pillars was a beautiful hanging basket of flowers. A city paper speaks thus of the occasion in appreciative terms: "The ceremony was peculiarly in keeping with the lofty and stately gravity of the noble church. A deep and tender interest in the historical associations of the old church was manifested and a full realization of the mighty changes which a century had wrought, but there was throughout the conscious recognition of the fact that it was a Christian congregation whose anniversary was being kept; and the devotional side of the devout thanksgiving to God for His mercies, the deep consciousness that it was to glorify Him that the congregation existed, was never lost in a merely historic interest." Among those present were Sir Oliver Mowat, and with him his brother, Rev. J. B. Mowat, M.A., D.D., Professor of Oriental Languages in Queen's University; Hon. Beverley Robinson, Rev. Charles Campbell, Toronto, a minister of St. Andrew's for twenty years; Rev. J. W. Bell, M.A., Newmarket; Rev. William Gregg, D.D., Knox College; Rev. John Young, St. Enoch's, Toronto; Rev. J. C. Garratt, Rector of St. Mark's; Rev. Canon Arnold, Rev. J. W. Orme, Miss Rye, and Miss Creen. Among

former attendants may be mentioned Hon. J. G. Currie and wife, of St. Catharines; A. R. Christie, Toronto, a member sixty years ago; Mrs. Hamilton, Toronto, a daughter of Mr. John Crooks, one of the first superintendents of the Sunday-school; Miss Campbell, granddaughter of Rev. John Burns, one of the first pastors; Mrs. Colquhoun, Toronto, daughter of the Treasurer of sixty years ago; Mrs. Wilson, daughter of the late W. D. Miller; Mrs. Davidson, of Newmarket; Mr. and Mrs. Forbes, Grimsby; Misses Cleland and Bell, daughters of former pastors; Mr. Herbert Mowat, son of Professor Mowat; and it was much regretted that Mrs. Urquhart, daughter of Dr. McGill, was unable to be present. There were also present Mr. and Mrs. Carnochan, Niagara Falls, married by Dr. McGill fifty years ago; Mrs. Sylvester, Misses Thorold, Toronto; and Miss Whitelaw.

The historical paper was as follows:

St. Andrew's Church, Niagara

1794-1894.

Having been asked to prepare an historical paper for this occasion, my love for the old church induced me to consent, hoping that its deficiencies may be pardoned. When, four years ago, the paper, "Two Frontier Churches," was read before the Canadian Institute, I had little idea that I should be able to utilize the information then gathered for the centenary of St. Andrew's Church now held. Since that time I have been fortunate enough to gather several more strands of the chain then woven together, and am now glad to use them for the purpose of the day.

The history of St. Andrew's forms an ample refutation of the charge often sneeringly made, that Canada has no history:

for it has been said, and well said, that were one to study the history of this church and its surroundings, its old record book, and the history of all that may be seen from its spire, he would be tolerably familiar with the history of Upper Canada. These pages give an ever-shifting kaleidoscopic view of pioneer life, of military occupation, of strenuous efforts for religious liberty, of bright days and dark days, of lightning stroke and tornado, of debt and difficulties, of liberal gifts, of "conflagration pale," while the surroundings tell of booming cannons and blazing roof-trees almost a century ago of French occupation two hundred years ago.

Afar, the lake spreads like a sea,
And near, the river broad, blue, deep,
Its waters flowing silently,
As resting from their frantic leap ;
Nor distant far the mountain, crowned
With columns pointing to the sky,
While all forget the humbler mound
Where other heroes mouldering lie.
Beyond, the fort and beacon light,
Old Mississagua's square grey tower,
On either side church spires rise bright
O'er stately home or humbler bower.

Of the value of the record book here referred to, it may be said that a gentleman skilled in such lore, who saw it lately, thought it worthy to be printed in full. In the paper previously referred to I went back to the year 1794, but now can, on the highest authority—that of the Archives of Canada, prepared carefully by the distinguished Archivist, Douglas Brimner, and consisting of original State papers—by these roll back the page of history to 1792. In the volume for the year 1891, page 85, is a letter dated Newark, 12th October, 1792, from Richard Cartwright, probably the grandfather of the present Sir Richard

Cartwright, relating to the marriage law of Upper Canada, and state of the Church of England in Upper Canada. After some preliminary remarks, he goes on to refer to what he calls Sectaries and Dissenters, complaining of the poor condition of the Church of England in the Eastern District, there being no Church clergyman, "but there is one Presbyterian minister, the chaplain of the 84th Regiment." (This must be the Rev. John Bethune, who organized the church in Williamstown, 1787, and also preached in Cornwall.)

He goes on to say, "there is one clergyman settled here from July." This we know to have been the Rev. R. Addison who, sent as a missionary, became the first incumbent of St. Mark's. Following this, come these words: "The Scots Presbyterians who are pretty numerous here, and to which sect the most respectable part of the inhabitants belong, have built a meeting-house and raised a subscription for a minister of their own who is shortly expected among them."

In the old record book of which we are so proud, there is copied the agreement between the congregation and Rev. John Dun: "Know all men by these presents, that we, the undersigned subscribers, are held and firmly bound, our heirs, etc., in the sum of three hundred pounds of N.Y. c'y, with house room for three years. The condition of the above obligation is such that the undersigned do jointly and severally obligate themselves, to pay to the Rev. John Dun, the above sum, his salary as a Presbyterian clergyman, he obligating himself to officiate as such, to the Presbyterian congregation of Newark, commencing on the 13th June, 1794.

"JOHN YOUNG.
"RALFE CLENCH.

"Witness,
"SAMUEL SHEPHERD.
"WM. DUNBAR."

It is evident from this that the congregation was in existence before the date of this agreement, 1st October, 1794, but whether the word *here* in the report of Mr. Cartwright refers to tho town of Newark, or to the Home District where they have built a meeting-house, and if in Newark, why this was not considered sufficient, and steps are next taken to build a church, offers a field to those interested in the early history of our town, the present writer not presuming to decide the matter, preferring accuracy to loose statement.

The earliest date in the old record book is the copy of an agreement, 23rd September, 1794 : " We, the undersigned subscribers, do severally promise to pay the sums opposite our names for the purpose of building a Presbyterian church in the town of Newark,"—there being eighty names affixed, with sums varying from 8s. to £10, while the amounts promised for the support of the clergyman are about the same per year. The whole amount subscribed was £215, of which £160 is marked paid—John Young, Andrew Heron, A. Gardiner giving £10 each, and Samuel Street, whose name was so well known afterwards, giving £8. The first page of the old leather-covered book with thick parchment-like paper is dated Newark, 30th September, 1794, and reads thus : " A number of people met this day at Hind's hotel and resolved that as religion is the foundation of all societies, and which cannot be so strictly adhered to without having a place dedicated solely to divine purposes, that a Presbyterian church should be erected in the town of Newark, and that subscriptions should be immediately set on foot, as well as for the support of a clergyman of the same persuasion. Signed, John Young, Four-Mile Creek, chairman ; Ralfe Clench, clerk ; Andrew Heron, Robert Kerr, Alexander Gardiner, Wm. McLellan, Alexander Hemphill, all of Newark, any three

to form a quorum in trivial matters, but in matters of importance the whole to be assembled." No time is lost, for the next day (1st October) the church fathers meet, when a subscription list is drawn up for the support of a clergyman. There appears here a bill of lumber for the new church, enabling us to judge of its size and solidity being 40 x 32, the timbers 8 x 12, etc., and also a petition to the Land Board for four town lots in one square. Next, 25th October, agreement with regard to doors, windows and window shutters. It was not, however, till the 11th December, 1794, that the place for the erection of the church was decided on—lots 157, 158, 183, 184—the church to be built on the rear line of lots 157 and 184, facing the street. From this we see by referring to a plan of the town, that the old building stood exactly on the site of the present building, although many who remember meeting in the school-house in the interval after the first church was burnt, regard that as the site of the original building. It is certain that this was the first church built in the town, as from the archives of Canada we learn that the £100 granted by the Home Government for Niagara was not claimed by the Church of England till 1802, the conditions being that the money be not given till church wardens were appointed, or land bought, or some similar steps taken.

Mr. A. Heron was appointed treasurer, and this to be made public, as "the frame is shortly expected down, and the money will be needed for the purpose of paying for the same." On the 4th of November, 1794, it was proposed to erect the church on the lot granted to John Camp, the lot being situated near to the front part of the town, the committee to inspect, and, if vacant, to apply for the whole square, in place of the square before applied for. The wish to pay just debts is shown

by the words, "as it is the wish of the committee to have the first year's salary ready against the time due." We do not know when the congregation met in the new building; but there is a notice of a business meeting in the Presbyterian church, September 24th, 1795. Then follow receipts from Rev. John Dun of yearly salary. This clergyman is believed to have been from the Presbytery of Glasgow, and to have come to them from Albany, N.Y. He gave up the ministry and became a merchant in the town, and was drowned in 1803, in the barque *Speedy*, in Lake Ontario.

Plans are brought forward for seating and pewing the church, casing church windows, and putting on the single architrave. Thus, step by step, the work of preparing a house in which to worship God as their fathers had done goes on. In March, 1796, James McLaughlin is to be paid £6 (New York currency) for his services as sexton for the future; also, pews to be let to the highest bidder, largest not to be less than £5, and lowest £3; but the results far exceeded this, as A. Heron, John Young and A. Thompson paid £10 each. Here appear the names of those holding pews, the full amount being £150 for the twenty-four seats. That of Colonel Butler appears, the name so well known as the organizer of Butler's Rangers. Many of the same names appear on the registers of St. Mark's and St. Andrew's, they holding pews in both churches. We see here the names of many whose descendants still live in the vicinity: Peter Ball, Daniel Servos, Archibald Thompson, and a name found in early State papers, William Johnson Chew, and others. The last receipt from Mr. Dun is dated 8th May, 1797, and thenceforward his name appears among the pew-holders. On 16th February, 1795, it had been arranged that "Rev. John Dun is to officiate anywhere

north of a line from Mr. Froman's, being division between congregation of Mount Dover and Newark." There was a congregation at Stamford, sometimes called the congregation of "the Mountain." The next business meeting is September 2nd, 1802, when the Rev. John Young, of Montreal, is engaged, and to have the privilege of teaching a school. We find, as the years go on, that the work of secular education goes hand in hand with religious training, there being a school under the direction of the Church till 1845. The same day (September 2nd, 1802) the thanks of the meeting are given to Mr. John McFarland for the bell which he had been pleased to present to the Church, and we find a subscription set on foot for building a belfry and furnishing the house; and at this time we find an interesting list of prices of lumber, glass, putty, stoves, stove-pipes, rope for bell, *rum* for raising (showing the difference in times then and now), expenses for covering and foundation of steeple, charge for ringing bell, etc., rope wetted—whatever that may be, I leave for wiser heads to explain. It is to be regretted that we have no picture of the old church, but from what we know of it, one could easily be drawn, as we know the size of building, number of windows, and panes in each, there being two Venetian windows, one on each side of the pulpit, a belfry and steeple completing the structure.

Next follows the agreement with Rev. John Young for £100 Halifax currency, with a dwelling-house, salary to be paid every three months. Again we find in the pews let the names of William and John Crooks, John and Colin McNabb, James Muirhead, the heirs of the late Col. Butler who died in 1796, John Swayzie, John Templeton, John Grier, and Bernard Frey. In 1804, a meeting was held, at which twenty-eight were present, John Young being moderator, and John Young, minister,

present. There are three John Young's mentioned. Five members of trustees were to meet with trustees of Presbyterian congregation of the mountain (Stamford), at Drake's tavern, Queenston. This shows to the student of history another striking difference between *then* and *now*. We find as places of meeting, Hind's hotel, Hartman's tavern, Richard's coffee house, and once is mentioned Mr. Heron's house. The Rev. John Young mentioned, came from Montreal, having come from Beith, Scotland, and an interesting bit of history in connection with him throws a curious light on other days, showing that in the midst of denominational differences, acts of kindness and courtesy have been extended by Protestants and Catholics alike. While Mr. Young was the minister in Montreal, in 1791, the Sacrament of the Lord's Supper was administered by him to his congregation in the Récollet Roman Catholic church, the use of which had been kindly allowed the congregation while their own was being built. The Récollet Fathers politely refused any pecuniary compensation, but accepted a present of two hogsheads of Spanish wine and a box of candles; and the manuscript quaintly says, "were quite thankful for the same."

At this time the clergyman in St. Andrew's, Niagara, was to have the privilege of teaching thirteen scholars—if he wished —Latin, Greek and mathematics, for the additional sum of £50, and now, in 1805, subscriptions were received to pay a Presbyterian clergyman, according to the Established Church of Scotland, and also to pay the Rev. John Burns to preach to them every third Sunday. The gallant struggle made by this little congregation to keep up the public worship of God is worthy of all praise. With no allowance from any society, no endowment, no help from Home Government to build or pay salary, as St. Mark's was fortunate enough to have, it may be questioned if,

but for the interest shown by Andrew Heron, and his liberality in advancing money when needful, the struggle might not have been abandoned. We find, in 1795, "a large balance unpaid, and a great deal to be done to make the church convenient and comfortable," and an obligation is drawn up requesting "loan of money, from those who are able to loan any, to this laudable purpose, that the building be not impeded." In April, 1805, Andrew Heron became clerk, as well as treasurer, and henceforward for some time the writing is more difficult to read. In 1804, he had presented an account of £176 of lawful money of Upper Canada, inspected and approved, as is also the account of John Young for £27. In 1805–8 we find the name of Mr. Burns as preaching, also in 1809, '10, '11, '16, '17, '18. He also preached in Stamford church, as we find a sermon of his has been reprinted by the Lundy's Lane Historical Society. It was given during the war of 1812, and is a solid exposition of duty to God, king and country. The Rev. John Burns came from New York State, and belonged to the Secession Church of Scotland. He was one of the first teachers of the Niagara District Grammar School founded in 1808, and was taken prisoner and preached to his captors, it is said, in the war of 1812–14.

Here is a notice which seems to show friction of some sort: "*Resolved*,—That this church is under the direction and control of the majority of the trustees, and not subject to the direction of the clergyman." "*Resolved*,—That the pulpit being part of the church is subject to the majority of the trustees." Provision seems to have been made, even at that early date, for the share of the minority in government, of which our politicians may take note. "*Resolved*,—That in case of a division of the Society, the church shall be held alternately by each party; that is, one

week to one party and one week to the other. The key of the church to be left at all times with the trustee residing nearest to the church, in order that the majority of the trustees may know where to find it when they may see fit to admit a preacher."

Different attempts seem to have been made to obtain a minister of the Established Church of Scotland. In 1806, a letter is sent to Rev. James McLean, of Glasgow, agreeing to pay his expenses out, and we find that he preached here in June, July and August, but the church to be open to Rev. John Burns when it did not interfere with any other engagement of trustees. In 1808 occurs the name of Rev. — McLearn, the pews being let at one-third the rate of 1795, the Rev. John Burns to preach every third Sunday, and in 1809, at one-half the old rate, Mr. Burns to preach every second Sunday. There is a curious tabulated statement of number of pew, number of sittings, amount paid to church, amount to clergyman. From 1812 to 1816, not a line records the stirring events of those years, and the record goes on without the interval of the space of a line to tell of the flame and sword alternating in possession of the town; when St. Mark's was used as a hospital and barracks by friend and foe; when a crescent of hostile boats surrounded the harbor; when our town was for seven months in the hands of the enemy, or of that black night in December when miles distant might be seen the glare of the flames consuming the town, and when the citizens stood in the streets guarding what few treasures they had saved from the flames. There is no one now to tell us of how St. Andrew's, with its heavy timbers, fell a swift victim to the devouring element, or of how saddened the hearts of the worshippers must have been when they saw the building that they had struggled to erect and maintain thus rising to heaven

REV. ROBERT McGILL, D.D.

in smoke and flame, or how hopeless now seemed the task in the poverty caused by these two years of war, of again building a house of God, with a people scattered and a congregation broken up. It is believed that parts of houses were left unburnt in the haste of the retreat, and that the school-room was not wholly consumed, for we find an entry, unfortunately without date, "that a collection be taken up at divine service in the school-room to repair windows and building as far as necessary for comfort of congregation." This must have been done, for in 1818 we read of a meeting in the school-house, and in 1819, there is an agreement of town and township with Rev. Charles James Cook to be paid in advance, any difference to be referred to the Presbytery of Canada. In the *Gleaner* newspaper, published by Andrew Heron, 1819, in Niagara, is an advertisement of annual meeting of Presbyterian Church to be held in the school-house. "The account of moneys received and expended in building school-house will be produced"

While saying there are no entries from 1812 to 1816, an exception must be made of one division not yet referred to, viz., the baptisms which are from August, 1795 to 1802; and later, two daughters of A. Heron recorded in his own peculiar handwriting, 1809, and November 27th, 1814, the latter nearly a year after the burning of the church, in connection with which a pathetic story is recalled. It is, that the mother and infant child were carried out to the street from the burning building. The infant must have been this same Catherine Heron. The baptisms are by the regular ministers and others called visiting clergymen. One in 1792, is Rev. John McDonald, from Albany, U.S.; another, Rev. — Mars, a visiting clergyman in 1801. The children of Ebenezer Colver, Louth, are entered as baptized 1781, 1783, 1792, but the officiating clergyman is not mentioned.

In 1820 is a petition to the Earl of Dalhousie for a sum of money to build a church in town, and give title to land on which former church stood. I have read somewhere that this claim of the church for £400 damages from the Government was resisted on the plea that its steeple was used as a place for observation, to tell of the approach of the enemy. This was, no doubt, the reason why St. Mark's obtained nothing from the Canadian Government, that church having been used for war purposes, although they did obtain £600 from George III. Finally £400 was granted to St. Andrew's, but in small instalments, extending over many years. In 1820 is a letter asking for the services of Rev. Thomas Creen, who had preached for them a few weeks, and with whom they were pleased. He was a catechist from Glasgow University, and afterwards taught a classical school, joined the Church of England, and became Rector of St. Mark's.

At a meeting in the school-house held in 1821, "Resolved to put themselves under the Presbytery," and in 1821, six elders are chosen, viz., Andrew Heron, W. D. Miller, John Crooks, John Wagstaff, John Grier, and John Munro. The Rev. Wm. Smart, from Brockville, was appointed their commissioner, the Rev. John Burns presiding. During this period—when for some years we have no record of any settled minister—to St. Andrew's Church belongs the honor of having had the first Sunday-school in the town. There are at present living in the town several who attended, and they have given me the names of several faithful teachers, who little thought while working, no doubt, often in the midst of many discouragements, that to-day their names would be remembered and quoted as worthy of praise. The superintendent (who was also an elder) was John Crooks, a merchant in the town, who, in the absence of a

clergyman, often conducted divine worship, which was directly after the Sunday-school (2.30 p.m.); and he often urged the children, who were of all denominations (there being no other Sunday-school in town), to remain for service. Among the teachers were Mrs. and Dr. Miller, Miss Young, Rev. T. Creen, Mr. Heron and his daughters. A pleasing reminiscence of this faithful superintendent was given me a few days ago by a lady, a former inhabitant of the town, now visiting here. It is that, as a child, she remembered his funeral as the first which took place in the graveyard, all denominations previous to 1831 having used St. Mark's. She remembers the unusual circumstance of the church being open, and of peeping through a west window at the grave close to the church; and returning after forty years found an inscription to a John Crooks, buried in 1833. This grave must be the spot where in the spring the pure white lily of the valley peeps out from the broad green leaves, the whole plot being a mass of fragrant bloom. Would it not be a graceful act for the children on Decoration Day, now becoming an annual observance, to lay a wreath upon the spot in memory of a faithful Sunday-school superintendent? Of Dr. Miller, another early superintendent, buried in St. Mark's, a curious reminiscence has been gleaned lately. His daughter, an old lady of eighty-four, has in her possession a copy of a curious sort of acrostic of the names of Christ, which she says the children of the Sunday-school committed to memory, and it may surely be given as an incentive to our children to commit to memory God's words in their youth, when the memory is retentive, that in her sweet quavering voice she could repeat the whole of these verses composed by her father, a line for every letter of the alphabet, and a text of Scripture, each one representing a name of our Saviour. How little did

those teachers think then that their deeds would thus be recorded now ! It commences thus :

"I am Alpha and Omega, the first and the last."—Rev. i. 11.
A was an Angel come down from the sky.—Isa. lxiii. 9.
B is the Branch, was exalted on high.—Zech. iii. 8.
C was the Counsellor, good counsel who gave.—Isa. ix. 6.
D the Deliverer from death and the grave.—Rom. xi. 26.

In 1821, a petition is sent to the Presbytery of Brockville, showing "That they had for many years assembled for the purpose of divine worship, the reading and hearing of the Word, but have not been organized into a church in connection with the Church of Scotland, whereby the ordinances of the Lord Jesus Christ are to be administered to the professing people and by which they are built up in the knowledge, faith and holiness of the Gospel, convinced that the cause of the Redeemer has suffered much in this part of the Province for want of this, and praying for assistance from your Reverend body by appointing someone," etc. And yet, little notice of this pathetic appeal seems to have been taken.

The records of these years seem to be very scanty. In 1824 is presented the account certified as correct, in 1804, of A. Heron, for £203, with interest for twenty years, £211, making the whole sum £399, a small sum having been paid. There seems to have been no settlement of this claim till 1833, when in small clear writing, almost like copper-plate, of W. D. Miller, is a statement signed by James Muirhead, Robert Dickson and William Clarke, who had probably been appointed arbitrators, who state this to be their decision : "Amount due the two persons named, £203, with interest for 9 years $4\frac{2}{3}$ months, from 1804 till the church was burnt, Dec., 1813, £114, making the whole £317,

the commissioners not allowing interest after that date." Mr. Heron must certainly have been a staunch supporter of his church, faithful and liberal, and not prone to take offence, for we find his name contributing to the building fund in 1831, and as late as 1836. Some interesting items occur in the bill presented: "Paid for deed of church, £6 14s. 6d.; passage to York and back, £1; detention there, two days, 10s.; postage 2s. 0½d.

In 1827 is an agreement with Rev. Thomas Fraser, for £100 sterling, and house rent. Mr. Fraser was from the Relief Church, Dalkeith, Scotland, and afterwards joined the Dutch Reformed Church in the United States, and still later came to Lanark, Ontario.

In 1829, a call was sent to the Presbytery of Glasgow, offering £150, and the Rev. Robert McGill was ordained there to the office of minister of St. Andrew's, Niagara. All the business documents are carefully copied out in the beautiful hand of W. D. Miller, viz., the call to the Presbytery of Glasgow, the bond to the same, and the Act of Ordination at Glasgow, and a letter signed by the Moderator to that effect. On the 15th of October, there arrived by the steamboat *Canada*, Rev. R. McGill, accompanied from Kingston by Rev. John Machar.

Now come copies of another series of documents, which form part of the history of Canada, as letters bearing on the vexed question of the Clergy Reserves, status of Presbyterian ministers, share of money allotted for support of ministers of the Church of Scotland, petitions to the Queen, to the Governor, all showing the stern determination of this people to have their rights, not by violence, but by strictly constitutional means. In 1830 is a certificate to obtain proportion of money for support of ministers of Church of Scotland. It is not to be

wondered at that a dignified man like Dr. McGill coming from Scotland, where he had been a minister of the Established Church, on finding that he was not allowed to perform the ceremony of marriage even between his own people, should feel indignant, and write in the curt and dignified terms which follow :

"Sir,—I understand it to be required by the law of the Province that a minister in connection with the Established Church of Scotland must yet submit to request of the General Quarter Sessions, authority to celebrate marriage even among members of his own congregation. Although I regard this as an infringement of those rights secured to the Established Church of Scotland by Acts of the Imperial Parliament of Great Britain, it seems expedient that I should conform to it, until that Church to which I belong shall procure its abrogation as an illegal violation of its rights. I therefore request that you will give notice to all concerned that I intend to apply," etc.

Singularly enough, the Hon. Archibald McKellar told me he was married by Dr. McGill after this permission was obtained, having been previous to this for two years a student at the Niagara District Grammar School, then taught by Dr. Whitelaw, a member of St. Andrew's. He was kind enough to send me a type-written copy of the Act which made such marriages legal. To 1831 belong the communion tokens bearing the inscription, "St. Andrew's Church, 1831. R. McGill, Niagara, U.C.," an inspection of which is frequently asked for by numismatists.

In 1830, a subscription was begun for a new church, seventeen years after the town was burnt, the congregation having worshipped in the interval in the school-room, sometimes called the meeting-house. There had been an attempt

the extension of the library, and in 1834, the meeting-house was rented for £12 10s.; also, in 1834, one hundred copies of report of financial affairs were printed. In 1836, directions are given to advertise for a precentor in the newspapers of the town, and we find a salary of $50 was given. The vexed question of the Clergy Reserves is brought up in the form of a petition to Sir Francis Bond Head for due support from lands appointed, and a rectory petition to Sir John Colborne. Now that the softening touch of time has smoothed away all the bitterness and rancor caused by this subject, we may quote without wounding anyone the words of the petition: "They feel aggrieved by an Act of the Lieutenant-Governor establishing a rectory by which their rights are infringed and which is incompatible with privileges granted by the treaty between England and Scotland, privileges belonging inalienably in a British colony to subjects of Scotland as well as subjects of England. The institution of the rectory, it is said, recognizes the incumbent as sole spiritual instructor of all residing within its bounds, and places them in the same relation to the Established Church as Dissenters of England are to the Church established there." To this are signed 128 names, of whom the only ones now living are A. C. Currie and James McFarland. Appended to this is: "N.B. The establishing of a rectory at Niagara took place on Monday, 2nd May, 1836, by Archdeacon Strachan, placing the Rev. Thomas Creen as incumbent thereof."

On 6th February, 1838, we find traces of another treasurer who also had advanced his own money for the church. A vote of thanks is given to Wm. Clarke, Esq., "for his having performed the duties of treasurer for so many years, immediate steps to be taken to liquidate the debt due him as he is leaving to take a military situation." His period of treasurership was an import-

ant one and the duties arduous, as the church was built and large sums of money were collected and paid out. In 1837, he had been appointed delegate to represent the congregation at Cobourg.

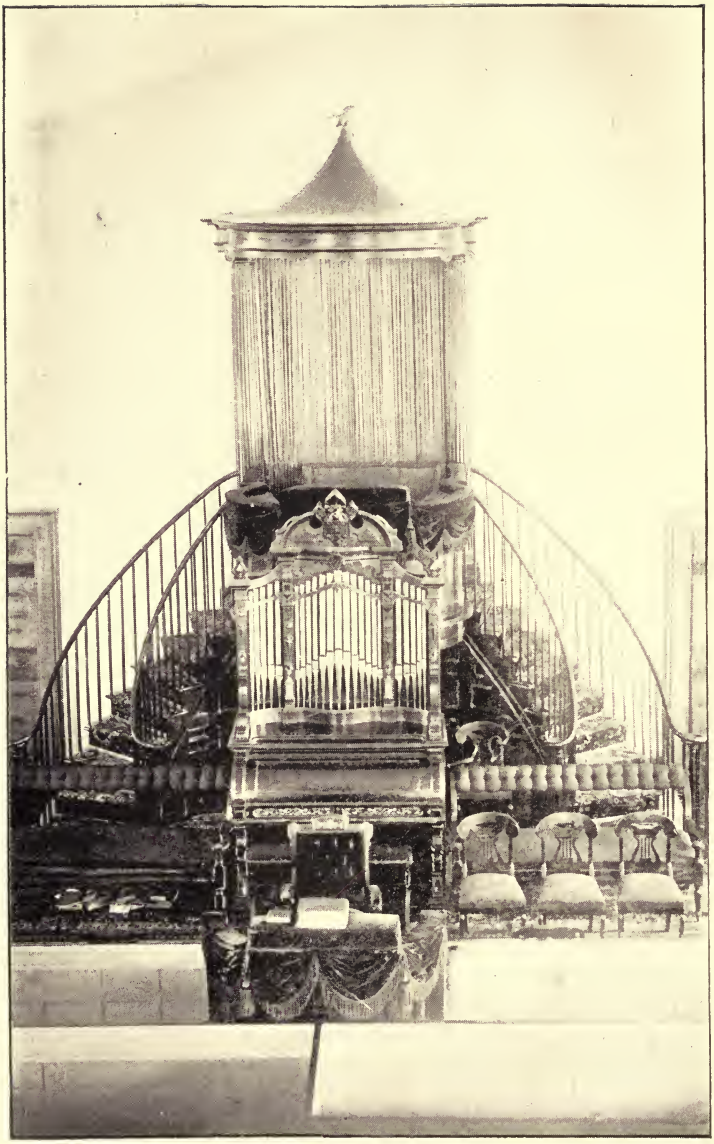
Another glimpse of the history of our country is given in an entry, 1838, annual meeting, 6th February, "as the meeting has been deferred on account of the disturbed state of the country from late insurrectionary movement and piratical invasion from frontiers of United States, the members being engaged in military duty." It will be observed that though the rebellion is thus characterized, there is no reference whatever to the war of 1812.

In 1838 comes the appointment of John Rogers as treasurer, which position he honorably held till his death, in 1883, almost forty-six years. It may be noticed that St. Andrew's has had the benefit of three faithful and efficient officers, whose term of office, if taken continuously, reaches 120 years, viz.: Andrew Heron, thirty-two years; W. D. Miller, forty-two years, and John Rogers, forty-six years; while in later years, Geo. Dawson forty-three years as elder, Robert Ball forty-three years as elder and Sunday-school superintendent (this last at Virgil), and James McFarland thirty-four years as elder, makes another period of 120 years—six office-bearers, with a period of 240 years. It may be questioned if any other church can produce such a record. It may also be mentioned that a present teacher in the Sunday-school has held the position for twenty-five years. In 1839, in acknowledgment of sacrifices made by Rev. R. McGill, by remaining in Niagara instead of accepting a call to Glasgow, a subscription is set on foot to raise the sum of £300 as a New Year's gift from his congregation. Even in these days this

would be considered a handsome present. In 1840, there is a reference to the school kept by James Webster (who was also precentor) in the school-room under the control of the church, in 1842 called St. Andrew's School, and "to avail themselves of the Act passed in Parliament in regard to common schools." By all these references to schools and libraries, we feel proud to see that St. Andrew's, in those early days, was doing her share to give an education to her people, both secular and religious, for from 1802 there are references to a school in connection with the church. In the Sunday-school all denominations came together to study God's Word, and no doubt also that brief and comprehensive statement of Bible truth, the "Shorter Catechism."

A late discovery of the existence of a Public Library in Niagara, from 1800 to 1820, with the same Andrew Heron as librarian, secretary and treasurer, shows on its pages many of the names with which we are familiar on the pages of St. Andrew's record book, thus proving conclusively what has been asserted before, that the nationality and denomination represented in St. Andrew's, are generally found taking steps for education, for obtaining sound and useful reading, for improvement of these our God-given minds. Among the trustees of one we find many names mentioned as trustees of the other: Heron, McLellan, McKie, Kerr, Kemp, Crooks, Dorman, Hamilton, Young, Dickson, Butler, and Wagstaff. In the "Documentary History of Education in Upper Canada previous to 1840," soon to appear, no doubt the name of St. Andrew's Church School will be found.

Some years ago a parchment copy of a petition to the Queen, 1842, came into my hands, which I copied before returning. Singularly enough it is not found in the record



PULPIT AND ORGAN.

book, and now helps to eke out the history of St. Andrew's. It is to the effect that, in consequence of mistakes made in the census of 1839, members of the Presbyterian Church were underrated in settlement of Clergy Reserves in 1840, and praying that relief be granted for this wrong. It is signed only by heads of families, 142 names, giving number in each family, making 628 altogether. This was in the palmy days of Niagara, when the church was crowded above and below. In 1844, only one seat and two half seats were not taken in the church—during the days of ship-building at the dock. Of the names signed to this petition, only one person is now living, Alexander R. Christie, Esq., of Toronto. There were giants on the earth in those days who gave of their means liberally to the Church. A legacy of £750 was left by John Young, and a statement is made that part of it is invested in the Montreal harbor loan. The disinterestedness of the Rev. Robert McGill is shown by the fact that he reports having received £52 10s. in interest for the balance, which, by condition of the will, he could use for himself, but which the minutes go on to say, he generously allows to the Church.

The only tablet in St. Andrew's previous to the one unveiled to-day is that in the southern vestibule, reading thus : "Sacred to the memory of John Young, Esq., long a merchant of Niagara. Returning home in pain and infirmity, he was drowned in Lake Ontario, where his body rests awaiting the hour when the sea shall give up her dead. In his last illness, concerned for the spiritual welfare of coming generations, he ordained a bequest for the perpetual maintenance of divine ordinances in this church. He met death, July 29th, 1840, aged 73. 'Pray for the peace of Jerusalem; because of the house of the Lord I will seek thy good.'" This is the John Young from whom

the village on the opposite side of the river is named Youngstown.

It is rather remarkable that there is no reference whatever in the heated times of the Disruption 1843–44 to the loss sustained, for a number of families separated and formed the Free Church. Not a word of the loss of members or officers occurs. A gallant battle, which we cannot but admire, they fought to support the views they held. They met for a time in what was called the Temperance Hall, then built the substantial brick edifice in the centre of the town now owned by the Methodist Church. The pastors were the Rev. Jos. Harris, Rev. John Alexander, Rev. Jas. Pirie, Rev. F. McCuaig, in intervals supplied by students from Knox College, the last minister who preached being Rev. J. McCaul, of Lewiston, N.Y. The first elders were Mr. William Servos and Mr. James Munro, afterwards George Blain, Peter Christie and James Robinson; and still later R. N. Ball and John Fulton. When the union of the Presbyterian churches took place in 1875, the Rev. C. Campbell, pastor of St. Andrew's said: "This is not a question for us to settle now; to all intents and purposes it is a union long since consummated, for we have been united for some time and need no ordinance of union." The church was sold, as before mentioned, for $1,600, the money being used for the renovation of the present building with the co-operation of Mr. R. N. Ball, who, having been an elder of the Canada Presbyterian Church, became a zealous member and elder of St. Andrew's. Mr. John Fulton, also an elder of the Free Church, joined heartily in the union, as did others. Long ere this, and before the Free Church was closed in 1869, both churches had lost many members and adherents from the decadence of the town.

Belonging to the days of Dr. McGill is a book of devotion,

prepared by him for the use of his people in conducting family worship, as also a book of sermons. The stately periods and classical language form a contrast to the slipshod style of some preachers of the present day. In 1845, there is the account of a presentation to Rev. Dr. McGill, of breakfast and tea set of massive silver, on the occasion of his leaving for Montreal. To this are signed sixty-four names, of whom are now living, Thos. Elliot, Andrew Carnochan and Jas. McFarland. It is singular that, while Montreal gave a minister to Niagara in its earlier days (Rev. John Young), the chief city of Canada should now be indebted to Niagara for an able preacher, gracing the pulpit of St. Paul's for many years. Many still living remember the stately commanding presence, the rich full voice, the dignified bearing of this distinguished divine. The present manse was built by Dr. McGill, and purchased from him with the legacy of Mr. Young, as the handsome pulpit was the gift of Mr. Young also. The Rev. John Cruickshank was inducted in October, 1845, but going on a visit to Scotland for his health he did not return, having accepted the charge of Turriff, Banffshire, the Rev. J. W. Bayne acting as missionary from July, 1848, to April, 1849. Dr. Cruickshank, previous to coming to Niagara, had been tutor to Sir Oliver Mowat in his youth, who visited him in Scotland, when, an old man of eighty, he was performing his duties as a clergyman without assistance.

A call was given in 1849 to Rev. John B. Mowat, fresh from Queen's College, who, however, was engaged in ministerial work in Kingston, but the members of the congregation were so anxious to secure his services that they willingly waited for him, although he had not bound himself to come to them even after this lengthened period of waiting: but their patience was rewarded, for of him it may be said, he loved

his people and his people loved and revered their pastor. It is one of the strange coincidences of life that the daughter of the manse, Miss McGill, born and having spent her childish days there, should return as the pastor's wife, and that there her life should close after one short happy year of married life. Many here living yet remember her as their faithful Sunday-school teacher, and as a leader in a ladies' aid society which did much to clothe the destitute of the town. Among the names signed, in 1850, to the call to Rev. J. B. Mowat, now living, are only Jas. G. Currie and Andrew Torrance. The faithful preaching and deep interest in the young of the flock bore much fruit, for to this period many date the first promptings to the higher life. In 1852, the first reference to ladies collecting is made, and in the same year is purchased a bell. Having enjoyed the use of one for nine years, from 1804 to 1813, the congregation was without one for almost forty years, and now after another forty years the same deep, rich, full note is yet heard calling—calling us to-day to the house of prayer. Showing the zeal of the pastor in all good works may be mentioned the fact that during part of his pastorate he preached every Sunday afternoon to the colored people of the town in their church, now fallen into decay, and at another period drove to Queenston to preach there in the old church. A faithful Sunday-school superintendent at this time was Mr. John Barr, who afterwards studied at Queen's University and became a minister, and in this connection may be mentioned that from the walls of this church have gone forth four to preach the everlasting Gospel, three of them going to Queen's University, viz., Rev. John Barr, Rev. Alex. Dawson and Rev. David Niven, while another, Rev. W. S. Ball, was a graduate of Knox College. In 1851 is noticed the handsome sum paid to the

support of the church by non-commissioned officers and privates of Royal Canadian Rifles who attended St. Andrew's. This is another pebble in the Mosaic of history. In 1852 is noticed the present of $50 from Jas. Cooper, an elder of the church, and later thanks to Mr. Jas. Lockhart, for, as is quaintly said, his "civilities" to ministers in supplying the vacant pulpit. In 1854, a glebe is purchased with £150 offered by Clergy Reserve Commissioners, £50 being raised by the people to complete the purchase. During this period, the Church twice suffered serious loss, a tornado unroofing the church and a stroke of lightning doing equal damage again. In the incumbency of Rev. J. B. Mowat the Congregational Library was increased, the writer remembering the pleasure derived from reading many of the Harper's Family Library, and Dr. Cummings' sermons, etc.

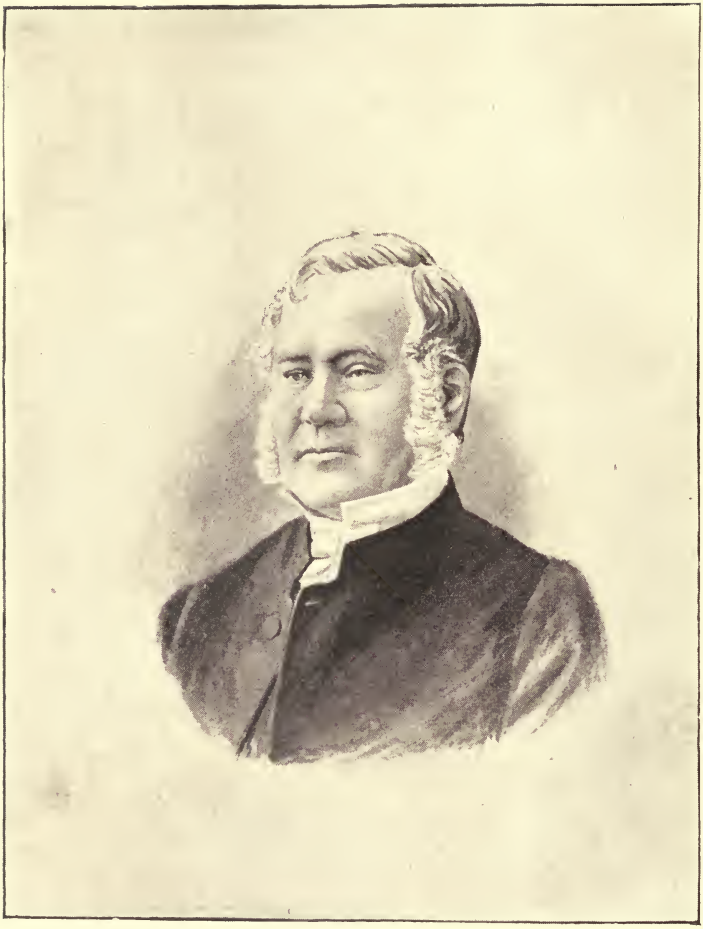
With great grief our people saw the departure of their dearly beloved pastor consequent on his acceptance of the congenial position of the chair of Oriental Languages, Biblical Criticism and Church History, the parting present being a valuable addition to his library.

In a review of the names signed to the call to the Rev. Chas. Campbell, in 1858, we have a startling commentary on the gradual joining "the silent majority," as of the sixty-eight names signed only three are now living, viz., John Blake, Thos. Elliott and Robt. Murray. During the twenty years' pastorate of the Rev. C. Campbell, from Glasgow University, who preached such scholarly sermons, and whose kind heart was constantly prompting him to help the poor and those in trouble, occurred the union of the two great Presbyterian bodies, the introduction of an organ as a help in the musical services, and the death of one of the most respected office-bearers in the church, William Duff Miller. Like his predecessors, Mr. Campbell took a deep

interest in the schools of the town, and was for many years chairman of the Public School as well as of the High School Board, and to whose persistency is chiefly owing the erection of the present High School building.

The decease of Mr. Miller is recorded in the Minutes in stately periods thus: "Who for the long period of half a century had been a most valuable member, taking on all occasions a deep interest, and acting a faithful part in the temporal and spiritual affairs of the Church, being one of that little company of excellent Christian men (himself the last survivor) that, during a lengthened probation of trial and suffering arising chiefly from the want of regular ministerial services, managed and kept together the Presbyterian congregation of Niagara, when, in the year of our Lord one thousand eight hundred and twenty-nine, their laudable efforts were at last rewarded by the Church of Scotland's ordaining and inducting a minister to the pastorate, the deceased the following year, on the completion of the ecclesiastical organization of the congregation to church ordinances, was ordained to the eldership, which office he worthily and actively filled to the day he rested from his labors." To this period among the faithful and valued elders of the Church belong the names of James Lockhart, John McFarland, George Dawson, Andrew Martin, Robert Dawson and Thomas P. Blain. When the Rev. Charles Campbell resigned and removed to Toronto, the Rev. William Cleland was called by the congregation. He had received a sound education in Belfast College, and after removing to Toronto, wrote a history of Presbyterianism in Ireland, which has received much praise. In this incumbency the present organ was purchased. In this connection it may be mentioned that frequent references are made to the Psalmody, Precentor and choir; sometimes a salary

REV. CHARLES CAMPBELL.



REV. WM. CLELAND.

is given, and again, thanks recorded to those who gave their help gratuitously in conducting the singing. Thus at one time Mr. Doig was precentor, with salary, then thanks are given to Mr. Harkness for instructing the choir. Two sacred concerts in the church conducted by Mr. Harkness are mentioned. Again, thanks are given to Mr. Jos. Barr, Mr. James Carnochan, Mr. Smither, Mr. William P. Blain, each of these having led the singing of the congregation.

The Rev. J. W. Bell, M.A., a graduate of Knox College, became in 1884 the next pastor, whose pure gospel sermons have not been forgotten. In this period was formed the Ladies' Aid Society, which has done much for the improvement of the church and manse. To the zeal of Mrs. Bell, the beloved wife of our pastor, we owe the existence of the Auxiliary of the Woman's Foreign Missionary Society, of whom it may be said that, though she rests from her labors her works do follow her. In this pastorate also was formed the Young People's Christian Union, which, formed by Miss Blake and kept alive by her untiring zeal, still exists in her absence, and has done much in encouraging Bible study and missionary effort. Just previous to the coming of Mr. Bell occurred the lamented demise of Mr. John Rogers, than who no more gentle, amiable spirit worshipped within these walls—for almost fifty years the respected faithful secretary, and treasurer of the church. For three-quarters of a century attending St. Andrew's, sitting first in the old church as a boy, then in the old meeting-house, and then for fifty years in the same pew in this church till his death, many of us still remember his serene face and gentle dignity of manner. Mr. Rogers was succeeded by Mr. T. P. Blain as treasurer, who held the position till his removal to St. Catharines. During the pastorate of Rev. J. W. Bell,

another serious loss was sustained in the death of Mr. R. N. Ball, long an elder in the Canada Presbyterian Church, and for many years a respected elder in St. Andrew's. He had done noble work as a Sabbath-school teacher and superintendent at Virgil for forty years. Many in different parts of the country look back with gratitude to his faithful Christian teaching.

On the much-regretted removal in 1888 of Rev. J. W. Bell to Newmarket, he was succeeded by our present pastor, Rev. N. Smith. In this pastorate the church has been thoroughly renovated, and in this connection the name of Mrs. Milloy deserves special mention for the zeal and taste displayed, and the time and labor given so ungrudgingly. At the present time we are pleased to find on the Communion roll a larger number than for some time previous, also an increased Sabbath-school and larger congregation. During this pastorate the congregation sustained a serious loss, deeply felt yet, in the sad and sudden death of Mr. Flint Currie, Chairman of the Board of Managers. Of the eleven clergymen whose nationality is known, seven have belonged to Scotland, one to Ireland, one to England, and two were natives of our own loved Ontario. A small tablet inserted in the north church wall has the words, "The Ministers' burying-place." Is it not strange that in all those hundred years no minister of the church died here, so that but for an infant of a day this square is unoccupied, Mrs. Mowat who died here being buried beside her beloved father in Montreal? They rest in far different graves, one in the depths of Lake Ontario, one in Montreal, another in Scotland. On the south side of the church is a monument to Dr. Campbell, late of Toronto, but a former member of St. Andrew's, who was buried here by his dying wish "as close to old St. Andrew's as

REV. J. W. BELL, M.A.

REV. NATHANIEL SMITH.

possible." The solemn pines sing a requiem over the city of the dead of different lands and colors, for of late many have been buried here who followed the north star for freedom. All alike await the hour when the trumpet shall sound and the dead shall be raised.

While we admire the courage and persistency of these early pioneers in thus laying the foundation of a church in difficulties such as would discourage the stoutest heart, may we, in this brighter day of the world's history—when in missionary circles is done more in five years than in a century in former days—as the poet has expressed it, "better fifty years of Europe than a cycle of Cathay"—may we not prove degenerate sons of such noble sires, but may we do the duty that comes each day to each one of us, striving to deserve that highest praise given by the Master to the poor widow, "she hath done what she could," humbly hoping that the rains from heaven and the fruitful showers may descend on us that the work may prosper, knowing well that "except the Lord build the house, they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain."

After the reading of this paper the choir sang an anthem, "O Praise the Lord." A duet was sung by Mr. and Mrs. Seymour, "Love Divine." Brief addresses were given, the first by Professor Mowat, giving several reminiscences of his own incumbency of seven years; one, that a visiting committee appointed by the General Assembly had given St. Andrew's the most

favorable report of all the churches in the Province. There was no organ then, and the salary raised by the congregation was only half that now given by them, there then being a Commutation fund. The roof falling in from a storm, the architecture was changed by Kivas Tully for greater safety and strength. In conclusion, he paid a tribute to the work done by Miss Carnochan and Miss Blake in later years.

Rev. Charles Campbell spoke of his connection with the schools in the town during his pastorate, and of the U. E. element in the town. Rev. J. W. Bell and Rev. John Young also made short addresses. In the evening a large audience assembled, notwithstanding counter-attractions. The Rev. N. Smith presided, Psalm xxiv. was sung, Rev. Professor Mowat offered prayer, and the address of the evening was given by Sir Oliver Mowat, who had kindly promised his help, and was now present to fulfil his promise. The pastor in introducing him said Sir Oliver had been Premier the longest continuous term of years known to history in the British Empire.

It was no surprise that the address was interesting and eloquent, but it was a surprise to many that the Premier could supply so many links in the history of the congregation, having known so intimately some of its former ministers and members, and thus the congregation felt that they were peculiarly fortunate, not only in securing the presence of the Premier, but also that his address was so peculiarly appropriate to the occasion.

The choir sang "Praise ye the Mighty God," and there was also given a solo, "Jerusalem," by Mrs. Seymour.

The address by Hon. Sir Oliver Mowat was as follows:

I often wish to accept invitations which I receive to public gatherings of various kinds, and which I am, notwithstanding, unable to accept. Were I to accept all that I should like to

accept, other and more necessary public duties would have to be neglected, and my strength and energy be spent prematurely. There are occasions, however, which are exceptional enough to permit of my accepting, or even to make acceptance a duty. I considered the great celebration here two years ago of the one hundredth anniversary of the Province to be of that character. That celebration was followed by the centenary celebration of the founding of the first congregation of the Church of England here; and now Presbyterians, in their turn, celebrate the like anniversary of the first Presbyterian church in this old historic town. Being a Presbyterian, as my ancestors were for I know not how many generations, I have considered this occasion to be exceptional enough and interesting enough to bring me to a Niagara gathering once more. It is interesting to know that the Presbyterian residents of Niagara of one hundred years ago loved the Presbyterianism of the fatherland as much as we of the present day do. It is interesting to know that they desired to set up in this new place a church in which they and their children should worship God in the same manner as in far-off Scotland; that the same teaching should come from the pulpit; that the same psalms and paraphrases and hymns should be sung, and to the same old tunes; that the same forms in all the services should be observed; that the same Shorter Catechism should be taught to their children; and that, though far away, they should feel themselves still to be members of the Church in their fatherland. The population of Upper Canada was then very small, and the Presbyterians in the Province were very few; the population has in the century which has passed become great, and the Presbyterians have become many.

I understand that the occasion is considered one for

reminiscences of the congregation, and perhaps of the locality and the period. Others can give you more of such reminiscences than I can, but there are some reminiscences of events which, for personal reasons, it is interesting to myself to recall, and the mention of some of them may be of more or less interest to others who like to recall things past. My first knowledge of Niagara, so far as I can recollect, I got when a very small boy from the Niagara *Gleaner*. I remember how I enjoyed reading that journal's stories and selections. About all that I knew of Niagara at that time was that it was the place where the Niagara *Gleaner* was printed, and from which the Niagara *Gleaner* came. I knew nothing of the politics of the paper. If it had any politics, I am afraid, judging from my experience of the old town since I became a public man, that its politics are not likely to have been as good according to the judgment of my mature age, as its stories and selections were according to the judgment of my early boyhood. I wonder if there is a file of that old newspaper still in existence. If there is, I should like, in memory of the pleasure it gave me in my early boyhood, to see it again, whatever its politics were. I hope that if anyone has a file he will deposit it in the Legislative Assembly library, or in some other equally safe place, for preservation and public reference. But long before my boyhood had ripened into manhood, I learned more of Niagara and the Niagara district than the *Gleaner* taught me. I learned how rich the district was, and is, in interesting historical associations, how grand in local attractions, how advantageous in situation, how fertile in soil.

As for soil and climate, the district was long regarded as pre-eminently the garden and orchard of the Province. As for local attractions, here is the great world's wonder, the Falls of

Niagara, and here are the no less interesting rapids above and below the falls. As for other advantages of situation, the district is on one side washed by Lake Erie, and on the opposite side by Lake Ontario, and forms a peninsula between these two great waters; while on still another side it is locally separated from the richest of the American States by a narrow river. As for historical associations, they abound. The first settlers of the district were men and women almost of romance. From love of country most of them had, at the close of the war of the Revolution, left their old homes and possessions in the revolted colonies and had come to Canada, preferring to begin life anew in the wilderness rather than part with their British citizenship. Then came the war of 1812, when so many valiant deeds were done by the Niagara people and by those associated with them in the defence of the country. Whose heart has not been stirred when reading or calling to remembrance the accounts given of the battles of Queenston Heights and Lundy's Lane, and of the fighting at Fort Erie? For eighty years since that war the two contending nations have been at peace, and it is the desire and hope of all good men of both nations that that peace may be perpetual. Assuredly our common Christianity demands that it shall. Some of the loyal combatants in the war were Presbyterians—and Presbyterians, Scotch and Irish, have always recognized, and been faithful to, the duty which all men owe to their country when it is attacked by a foreign foe.

But there are reminiscences of persons connected with the congregation which give it to me a special interest. One of its ministers, three-quarters of a century ago or more, the Rev. John Burns, was the father of my friend and first partner in business, Mr. Robert E. Burns. The son was born in Niagara in 1805, and forty-five years afterwards he became a judge of

the Court of Queen's Bench. He died on the 12th of January, 1863. I know but little of the father. Judge Burns was, I believe, his eldest son. He was a most estimable man, upright in all his dealings. As a judge he was painstaking and conscientious—no judge was ever more so. In every capacity he was esteemed by all who knew him.

The Rev. Mr. Burns was for some years master of the Grammar School, while he performed clerical duty for the Presbyterian congregation. Another of the early teachers in Niagara was, like Mr. Burns, a Presbyterian, and him I personally knew in my early boyhood. I mean Dr. John Whitelaw. He was appointed master of the District Grammar School in 1830, and held that post until 1851. He was a very able and very learned man. He had previously practised medicine in Kingston, and I knew him from his being the physician who was employed in my father's family, and also from his having given in Kingston a course of popular lectures on chemistry, which were attended by a considerable number of the educated men and women of the town, and by a few boys, of whom I happened to be one. Chemistry was a favorite study with him. I believe he afterwards delivered lectures on chemistry in Niagara.

The earliest minister of the Niagara congregation whom I knew personally in any sense was Rev. Dr. McGill. I saw him first when I was ten years old. That (shall I confess?) is sixty-four years ago. He became minister of the congregation in 1830, the same year that Dr. Whitelaw became master of the Grammar School. Travelling was performed slowly in those days, and I think it was while Dr. McGill was on his way to Niagara from the seaboard that I first heard him preach in Kingston. I recollect my boyish admiration for him, by reason of at once his taking appearance and his interesting sermon.

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While his discourse no doubt contained much more than I understood or appreciated, it was at the same time so simple and so clear as to be in great part interesting even to a boy—a boy, at all events, who listened with the knowledge that beloved parents expected him to listen, and were not unlikely to catechise him afterwards as to his knowledge of the sermon. Dr. McGill was an able man, and was recognized in his day as one of the best preachers in the Province. He was an earnest Christian and a diligent pastor. Nor did he confine himself to congregational work. I recollect that he started, and carried on for some time, a useful and well-conducted religious magazine in the interest of the Canadian Church. I recollect, also, that he took an active part in vindicating the equal rights of his Church in Upper Canada as one of the established churches of Great Britain. Happily, not only are the two established churches of Great Britain now in all respects equal before the law in Ontario, but the law gives equal rights to all churches, and to the ministers and members of all. The rivalry among them now is, who shall do most for the Master. The memory of Dr. McGill ought not to be forgotten by Canadian Presbyterians, and will not be.

The Rev. John Cruickshank was another eminent minister of the congregation whom I personally knew. It is nearly half a century ago that he was minister here. He succeeded Dr. McGill in 1846, and was minister until 1849, when he returned to Scotland. After having been engaged there for a time at one of the universities as an assistant professor, he was presented to the Parish of Turriff, in Aberdeenshire. He died on the 12th of June, 1892, at the good old age of ninety. He was a cultured man, a good preacher and a good man. My acquaintance with him arose from his having been one of my early teachers in Kingston. He came there from Scotland in 1828 to take charge

of a school which the principal Scotch residents of the town, with some others, wished to establish in consequence of being dissatisfied with the Government Grammar School or its managers. He was but two years in charge when he accepted a call to a congregation in Bytown (as Ottawa was then called), preferring ministerial work to scholastic. I recollect that he was accompanied to his destination by Rev. Dr. Machar, Mr. George Mackenzie and my father. Mr. Mackenzie was a Kingston barrister of great promise. He was taking steps to enter parliamentary life when he was carried off by cholera. If he had lived he would probably have had a first place in politics, as he already had in his profession. Sir John A. Macdonald began his legal studies under him. Mr. Cruickshank (he obtained his doctorate subsequently) was a good teacher according to the methods then in use, though Adam's Latin Grammar, somebody's "Select Latin Sentences," Stewart's Geography as then used, and Walkingham's Arithmetic were rather hard fare for boys eight or nine years old. Adam's Grammar was a relief, however, after the Eton Grammar which I had been made to struggle with under a previous master.

Mr. Cruickshank was much respected and liked by his pupils. They were mostly boys, but some of the Scotch subscribers or shareholders who had daughters and no sons sent their daughters to the new St. Andrew's Grammar School. This was the first grammar school in the Province at which co-education was tried. One of my classmates, and my greatest friend amongst them, was neither Scotch nor Presbyterian—Walter Stennet, who afterwards became Principal of Upper Canada College, and finally rector of Cobourg. Two other of the boys attained great distinction in after-life — John A. Macdonald and Hilliard Cameron. They were amongst the big boys. Dr.

Cruickshank in after-life used to speak of both of them with pride as having been pupils of his. In a speech elsewhere I gave some reminiscences of Sir John Macdonald. What I chiefly recollect of Hilliard Cameron at school is that he was a kind, genial fellow, and a special favorite with us junior boys. He was a most interesting narrator of stories, knew a great many, and was always willing to tell us one. I recollect that on one occasion, in order to punish or correct the offence of talking in school, he was made to sit for a few days with the boys of the junior Latin class. He managed to tell us many a good story there notwithstanding the keen eye of the master. I never ceased to have a very warm feeling toward the always kind and genial Cameron.

When I was in England, ten or eleven years ago, I travelled from London to Turriff—it took two days—in order to pay my old teacher, Dr. Cruickshank, a visit and to hear him preach once more. He was then about eighty years old but was still hale and vigorous. There was a large congregation at both services on the Sunday that I was there, and I learned that there were nine hundred names on his Communion roll, and that, old as he was, he still discharged all his duties as minister of his large parish, without an assistant. I had the pleasure of hearing two sermons from him on this occasion, both of them evangelical, edifying, eloquent and elegantly expressed.

My brother was another of the congregation's ministers a long time ago. His term was from 1850 to 1857, when he was appointed a professor in Queen's College, the position he still holds. During these seven years I made not infrequent visits to the manse with my wife and family, then young, and saw more of Niagara and its neighborhood and of its Presbyterian

church and people, than I have done in the thirty-seven years which have passed since.

But I have said enough of these congregational and personal reminiscences.

The century which has elapsed since the congregation was formed, has been an eventful one in human history. The progress made in all that concerns a people has been vastly greater than in any previous century known to history. It has been so in regard to every department of human knowledge, and especially in regard to the application of science and learning to practical uses. So also in regard to education and its diffusion amongst the whole body of the people. The railways which have been built throughout the world during the century, the steamships which traverse every sea, the telegraph lines over land and ocean, and innumerable mechanical inventions of every kind are among the striking wonders of the century, which distinguish it from all other centuries. One of the valuable results of the progress made is the great increase in the comforts of all classes since the beginning of the century. To all who recognize and appreciate the common brotherhood of all men, it is specially gratifying to know that the condition generally of what are usually spoken of as the working classes has greatly advanced, though their condition is still far from being what all Christian men, who appreciate the teachings of the Master, must desire it to be, and what there is good ground for hoping and expecting it will become. Politically, also, and in other departments, there has been like progress amongst the nations of the earth.

But while there has been throughout the world exceptional progress in the respects I have referred to, it is fitting on an occasion like the present to remember that, happily, progress

has not been less as regards the appliances of philanthropy and charity than as regards other matters, and not less as regards the Christian religion generally, which is the greatest spring of philanthropy and charity. If there has been, or if there seems to have been, more of avowed agnosticism and infidelity than in some former centuries, there has, at the same time, been more of religious life and activity; and the certain facts show that these have increased in an immensely greater ratio than agnosticism and infidelity. Thus, the Christian population of the world a century ago is estimated to have been less than 200,000,000; its Christian population now is estimated at more than double that number. It took eighteen centuries for the Christian population of the world to reach 200,000,000; it has taken but this one century to add another 200,000,000 or more to the number. There has been like increase in the contributions to religious objects throughout the countries of the world generally—a very good indication of the earnestness of the contributors. The old churches and the old religious organizations have shown greatly increased zeal and activity, and new Christian organizations of various kinds have sprung into existence during the century, and have exerted and are exerting immense influences for good. The British and Foreign Bible Society has been said to be the greatest agency ever devised for the diffusion of the Holy Scriptures, and it had no existence a century ago. Nor had the Tract Society; and the Tract Society has in eighty years sent out 75,000,000 copies of its issues, these comprising translations into almost all the languages spoken in the world.

So, it is only about a century that modern evangelical missions have been in operation, and now two hundred great missionary societies are at work, and their operations extend to all parts of heathendom. They have a force of six thousand

foreign missionaries and twenty thousand native missionaries. The mission stations number twenty thousand. This great army of church workers have five hundred thousand children in Sunday-schools, and administer to a million of actual communicants, while the native Christians amongst peoples previously heathen now number some four million. These figures are great as compared with matters a century ago. If they strike any as otherwise when compared with the work not yet accomplished, there is the assuring fact to be added from experience, that where Christianity once takes root in a heathen land, and begins to bring forth fruit, the ratio of increase in the number of Christians becomes thenceforward much greater than the ratio of increase in the whole population. What has been done so far by foreign missions has thus been but the sowing of the seed. The christianizing of a country previously heathen may be said to have been already accomplished or almost accomplished in the case of Madagascar, the Sandwich Islands, the Friendly Islands, and most of the New Hebrides.

There are, of course, many other well-known new agencies of great Christian power which the century of your congregation's existence has produced. Among these are the Young Men's Christian Associations, Women's Christian Associations of various kinds, the Societies of Christian Endeavor, the Epworth League, and the Salvation Army. These societies in most instances are connected with the churches, and are composed of persons belonging to various churches. There is nothing more remarkable in the history of the century than the growing disposition of men and women of all evangelical denominations to unite in Christian work, and to recognize the common Christianity of churches to which they themselves do not belong, and the common Christianity of the members and

adherents of those churches. While all Christian churches justly assert the necessity of a belief in Christianity and its Divine Founder, they do not teach, if they ever taught, that all the truths or supposed truths contained in their church standards are of equal importance; and that belief in them all is essential to salvation, or essential to inter-church communion, or (as regards the laity at all events) essential to church membership. There are essentials, and there are admitted non-essentials, though every Church may hold its non-essentials to be important and to be capable of sufficient proof. But all agree that belief in essentials must be accompanied by the proper fruits of belief, and that belief not so accompanied is good for nothing as respects either this world or the next; all agree that as regards character and conduct and sentiment, an essential characteristic of every man and woman must be love for God and for our fellowmen, a love manifested practically in the daily life; and all agree in the main as to what that practical life must include. The Christianity taught by all the churches commands every virtue and forbids every vice and crime. It requires everyone to do justly, and love mercy, as well as to walk humbly before God. It gives emphasis to the golden rule "Whatsoever ye would that men should do to you, do ye even so to them." At the same time Christianity presents to the mind and heart inducements and influences to righteousness, which are the most powerful that the human imagination can conceive. Christianity is thus, as the result of its teachings and through the influence of the Divine Spirit, the greatest power for good that the world has ever known, or (as Christians believe) ever can know. Eminent non-Christians have recognized the value to the world of such a religion, even though they do not believe it to be divine. To Canadian Christians it

is delightful to perceive that the churches and people of Canada are not behind the churches and people of other lands in whatever constitutes or manifests the Christian character. Indeed, the desire for Christian union is even stronger here than elsewhere, as has been shown by the happy union of the various Presbyterian bodies of the Dominion into one Presbyterian Church, and the like happy union of the various Methodist bodies of the Dominion into one Methodist Church. As united Presbyterians, it is delightful for us to know that our Church in Canada is not the least alive, or the least active, or the least progressive, of the churches of the Dominion.

While, therefore, we gladly recognize and appreciate the good that there is in every other branch of the Church Universal, and while we rejoice with all our hearts in the well-being and well-doing of every other branch, our own feeling as Presbyterians is to stand by the Church of our fathers, which has also been the Church of our own choice. Presbyterian churches have had in the past a grand history of Christian heroism in many lands, and are making more of such history from generation to generation. Presbyterianism has accomplished and is still doing great things in every land in which it has taken root. Its clergy everywhere are learned and faithful, laborious and self-denying. It has always been, and always will be, the Church of the poor as well as the rich, of the learned and the unlearned. It concerns itself with the earthly well-being of men as well as with their eternal concerns. In view of all its influence for good, the founding of its congregations in this new world is well worthy of all remembrance. And let us all, my fellow-Presbyterians who have joined in the present celebration, endeavor henceforth to be better Presbyterians than ever before, and thereby we shall be better men and better Christians, of

more service to the world, and more acceptable to the God of heaven and earth, and to Jesus Christ His eternal Son, the God-man, the Saviour of mankind.

Seated beside Sir Oliver Mowat was the Hon. Beverley Robinson, formerly Lieutenant-Governor of Ontario, and it seemed a strange anomaly that here in this old Presbyterian church should meet on the same platform two speakers of opposite political views and of different denominations. The chairman, in introducing Hon. Beverley Robinson, said that a pleasant feature of the occasion was that the gentleman about to speak was a member of the Anglican Church, thus emphasizing the brotherhood of the two churches. The address was brief but happy and well expressed, explaining that he had not expected to be here, but going to Queenston to ascertain the condition of Brock's monument he had enlisted the sympathy of Sir Oliver Mowat, and now had accompanied his friend to this church celebration to show his sympathy. He paid a tribute to the memory of Brock and his adjutant, McDonnell, of Glengarry, and recalled the fact that his own father, Chief Justice Robinson, had fought at the battle of Queenston Heights, also that his grandfather had been one of the U. E. Loyalists in the Niagara District. He also paid a tribute to a Roman Catholic Bishop (Rev. Alexander McDonnell), whose integrity and Christian character so endeared him to his fellow-citizens that the Orangemen of Kingston presented him with an address, and the Rev. Dr. Urquhart was the prime mover in erecting a monument to him, showing the good feelings between Catholics and Protestants, and so it should ever be, concluding, after some kind and humorous words for the Premier and good wishes for the Church,

by calling upon all Canadians to follow, if necessary even to death, the example of the great men of whom he had spoken,

Thus closed the first day of the Centennial services, and the opening promise was abundantly fulfilled in the succeeding days. Sunday morning dawned clear and bright; a large congregation assembled, the church being filled above and below, chairs being placed in the aisles. The service was conducted entirely by Professor Mowat, wearing the gown as in days of yore and ascending to the lofty pulpit unused for years. The past was thus vividly recalled to the old members of the congregation. The opening prayer was remarkable for its comprehensiveness, humility, pathos and power. A Centennial hymn, written for the occasion by the present writer, was then sung, programmes having been placed in each pew.

Centennial Hymn.

(*Written for the occasion.*)

With grateful hearts we come to Thee,
Our fathers' God to praise in song,
Who, through a century's slow course
Hast watched and guarded us so long.

Through fire and sword, through grief and fear
A sure defence, a firm strong tower
For days of gloom, and days of cheer
Have proved Thy love, have proved Thy power.

Pardon we ask, with contrite hearts,
Humbly from Thee who ne'er denied;
Assured of those whose prayers here rose,
One Lord, for them, for us, has died.

As for of old thy people dear,
The cloudy pillar glided slow,
Or fiery column lit their path,
So be our guide while here below.

As thro' the mist of tears we see
The forms of loved ones gone before,
Who now thro' Christ are safe with Thee,—
Help us to meet them on that shore.

Accept, O Lord, the homage meet,
Grant that we greater heights attain ;
With glad thanksgiving at Thy feet
Anew we consecrate this fane.

And now we ask that as of yore,
Thro' paths to us unknown, untrod,
Do Thou direct, protect and guide,
God of our fathers, be *our* God.

Then followed reading of the Holy Scriptures, 1 Kings viii. 22-61, and then that grand psalm the one hundredth was sung, the time-honored words wedded to the same old tunes that had been used by their Covenanting forefathers in very different circumstances, a volume of sound not often heard reverberated through the old church, and proceeding, no doubt, from many glad and grateful hearts. Reading Mark xi., and a sermon followed which we regret very much cannot be reproduced, the well-known modesty of the reverend speaker and his aversion to publicity preventing this. It was listened to with breathless attention, and was an eminently practical, evangelical discourse, a pure gospel sermon, so simple that a child could understand it, and yet profound and

far-reaching in its appeal to the conscience. "These be hard truths," we thought while listening; "oh, who of us lives up to this ideal, to this lofty standard." The text was 1 John iii. 2: "Beloved, now are we the sons of God." The sermon was a practical outlining of the necessary characteristics of all who are Christians. The marks of a true Christian are, first, love of the study of God's Word, not mere perfunctory reading, but practical searching; secondly, a love of prayer; third, the taking a decided stand for Christ, the living of a Christian life at home as well as abroad, among his foes as well as among his friends; fourthly, a pure and holy life; and fifthly, earnest and active Christian work, particularly in the way of bringing others to the Master. As an example of the simple, plain, but far-reaching, heart-searching style: "Do you read God's Word daily, do you study it so as to understand it? Many wrong meanings have been taken from it; for instance, the verse, 'Charity covereth a multitude of sins.' How many have made that the reason for committing sin, thinking that large sums given in charity would hide their sins not only from men but from the sight of the all-seeing God. But it does not mean that at all. It is the sins of others to which the apostle refers. He means not that charity will atone for our own sins, but that it will keep us from talking unnecessarily about the sins of others. Again, do you pray every day, morning as well as evening? How many are there who, at night—when the hours of darkness and danger come, when in the silent watches of the night—when sleep seals them in its embrace—pray for God's protection, knowing that they are powerless to protect themselves, but who, when the bright day comes, go forth without once kneeling to ask the protection which is so much more needed in the daytime, when we meet with

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temptation and trial, and are exposed to the thousand snares by which we may fall into evil."

A peculiar feature, more noticed by strangers than by those familiar with the revered speaker, was the voice in its varied intonations, not loud, but yet every word heard distinctly, with a peculiar, low, clear, penetrating force, reaching to every corner of the church with a distinctly pathetic touch in its perfect modulations. To many the sermon and prayer formed the most striking feature of the services, the special point of the latter being its humility.

The closing prayer was made by Rev. J. W. Bell, M.A. Madame Gramm, of New York, sang a solo, "Hope thou in the Lord," accompanied by her husband, Herr Emil Gramm. The congregation then sang the 2nd Paraphase with words so appropriate to the occasion, it having been a favorite of Dr. Mowat when here. What a cloud of witnesses do the words bring up—

> "God of our fathers, be the God
> Of their succeeding race."

The choir sang, "The Lord is my Shepherd."

In the afternoon the Sunday-school, numbering about seventy, and many others, assembled to hear addresses from Rev. N. Smith, Rev. J. W. Bell, Dr. Gregg, and Mr. A. Samson, of Toronto. A duet was sung by Mr. and Mrs. Seymour, "Blessed Assurance," and the clear joyous voices of the children united in several hymns.

In the evening a still larger congregation than that of the morning assembled. There must have been over 700 present, as the aisles were again full and every available seat occupied. Rev. N. Smith made the opening prayer and read Rev. xxi. The

sermon was by Rev. Wm. Gregg, D.D., Professor of Church History in Knox College, the text being Deut. iii. 7, giving a sketch of Presbyterianism in Canada. Madame Gramm again sang a solo, "Calvary," and her magnificent voice will long be remembered. The hymns 247, 248, and Psalm cxxii. seemed peculiarly appropriate. Dr. Gregg's closing words were solemn and his prayer affecting. The text was, "Remember the days of old." This admirable *résumé* of the history of Presbyterianism in Canada it is impossible to give in full It was printed in the *Presbyterian Review*, August 30th, but a few of the interesting facts are given, and the eloquent and touching closing words. "These words form part of the song of Moses in which he recounts God's dealings with His Church in ancient times. They suggest the propriety of reviewing the history of the Church in later times. I propose, therefore, in connection with this Centennial celebration, to sketch the history of the Presbyterian Church in this province, hoping that by the blessing of God a brief retrospect may serve to awaken gratitude for the past and inspire confidence for the future. I would like, also, to say something respecting our Church in the Maritime Provinces, respecting the Nova Scotia colony of the Huguenots who were the first Presbyterians in British North America, respecting the Dutch Reformed Secession Church, Burghers and anti-Burghers, but this will be impossible. Soon after the capture of Quebec in 1759, a Presbyterian congregation was organized in that city which met for worship in the Jesuits' College. The pastor, the Rev. George Henry, who was a minister of the Church of Scotland, had been present at the capture of Quebec, having been a military chaplain. The first Presbyterian minister of Montreal was Rev. John Bethune, who had been imprisoned during the Revolutionary war, and suffered many hardships. He removed

next year, 1787, to Williamstown, and ministered to several congregations in that vicinity. One son became a Dean and another a Bishop of the Church of England. A grandson is Presbyterian minister of Beaverton. He was succeeded in Montreal by Rev. John Young, who, in 1802, came to this St. Andrew's congregation in Niagara.

"In 1791, the only Presbyterian minister in the Upper Province was Rev. John Bethune. General Simcoe invited Rev. Jabez Collver, and next came Rev. John Dun, the first minister of this congregation. In 1800, there were only four Presbyterian ministers in Upper Canada, six Methodists, four Baptists, three Church of England, of whom Rev. R. Addison, the first minister of St. Mark's in this town, was one. The Rev. John Burns preached here at intervals from 1804 to 1822. During the war of 1812–14 he was taken captive, but was permitted to preach to his captors. He is described as an earnest, scholarly and effective preacher." After referring to the disruption, the colleges, the missionary stations, communicants (174,000), contributions ($2,000,000), six colleges, and three missionary colleges respectively in Formosa, Indore and Trinidad, the reverend speaker concluded thus: "I hope that this brief sketch is fitted to awaken gratitude for the past and confidence for the future. But whatever may be the state of the Church at the end of another century, let me ask you to consider, as a matter of infinite importance to each of us, what are our own personal prospects for the future. It is almost absolutely certain that before the close of another hundred years, not one of us, not even the youngest, will be alive on earth. Far sooner our summons from time into eternity may come. The snows even of the coming winter may fall on our new-made graves. The earliest beams of to-morrow even may shine upon some of

our faces pale and cold in death. What shall be our condition when the change shall come? Blessed be God, it is my privilege, as a minister of the Gospel, to hold out to you the offers of mercy. God has sent His Son into the world to obey, suffer and die for our salvation. I know not what your sins may be, what their number and what their aggravations, but whatever they may be, God is willing to grant to you peace and eternal life, if only, in the exercise of sincere repentance and genuine faith, you cast yourselves at the feet of the gracious Saviour, whose blood can cleanse from all sin. God Almighty, grant that we all may be found among the company of those who, having washed their robes in the blood of the Lamb, shall be permitted to pass through the pearly gates, to tread the golden streets of the New Jerusalem, and to drink of the crystal stream that ever flows from the throne of God and of the Lamb."

The choir sang the anthem, "O be joyful in the Lord," and as we looked over the sea of faces and thought that never again in this world, in all human probability, would the same people meet on earth together, the thought occurred, how shall we all meet again?

On Monday another beautiful day dawned, and the ladies who were busy preparing for the afternoon congregational reunion were rejoiced to see that the weather on which so much depended for an open-air meeting, was so propitious; and certainly everything united with the weather to make still more auspicious the scene on which that summer sun looked down. Here was indeed a large family gathering—people of all religious denominations, the present congregation and old members come from distant homes—all enjoying the abundant hospitality of the ladies of St. Andrew's. The tables, groaning under the weight of good things, sparkled with china, glassware and silver, it

having been a happy thought to bring their own silver and china instead of hiring it. Mrs. Smith, the pastor's wife, and other ladies of the congregation, welcomed the guests as they entered the grounds. An artist from Toronto had requested permission to photograph the groups, and was trying to accomplish his purpose. Sir Oliver Mowat gave his presence, as did Dr. Laing, Mrs. Paffard, Miss Rye, Canon Arnold, Mrs. Alma, Mrs. Garratt, and hundreds of others. The interchange of Christian greetings was pleasant to behold, and many look back with great pleasure on that pleasant summer afternoon when sun and sky and fragrant flowers and waving trees all lent their aid.

In the evening the Centennial meetings were brought to a close with a number of addresses. Letters of congratulation were read from Rev. John Porteous, Galt; Mr. Frank Ball, Woodstock; and others were referred to, containing remittances for the Fund, as Mrs. Logie, Hamilton; Rev. J. Gauld, Hamilton; W. Gibson, Esq., M.P., Beamsville. On the platform were representatives from the different churches of the town, both lay and clerical. The Rev. N. Smith, the pastor of the church, presided, and Hymn 244 was sung, Psalm lxxxiv. was read, and Rev. J. W. Ratcliff offered prayer. During the evening the choir sang, "I will praise Thee," and Mrs. Seymour gave a solo, "Angels ever bright." Dr. Laing, Dundas, was first called upon, who gave a masterly paper on Presbyterianism, profound in its logic and clear in its statement, which was said by many to be the most lucid statement of the case for Presbyterianism which they had ever heard. This was followed by the speech of the evening, an address from Rev. W. S. Ball, who, having attended the church as a boy and knowing much of its early days, was listened to with close attention and evident delight. After saying how much he enjoyed speaking to a Niagara audience, he gave many

interesting reminiscences, peopling the pews in regular order with their former occupants, so that they seemed to be restored to life once more. "Here sat Mr. Clarke" (and, singularly enough, after an interval of fifty years, here sat his daughter, Mrs. Colquhoun). Here sat Judge Campbell, six feet two in height, a man of integrity, the son-in-law of Rev. John Burns, one of the first ministers. There sat W. D. Miller, that pillar of the Church, and his son, Richard Miller, afterwards Q.C. Here sat Hon. John Hamilton, another tall, stately man, honorable by name and honorable by nature. In that corner sat James Lockhart, the genial-hearted, with his family around him. There sat Jared Stocking, who seemed never to grow old, and we would not be astonished to see him now in that pew, youthful as ever. Time will not permit, for others are to follow me, to tell of old John McFarland, and James Cooper, and Andrew Heron, and John McPherson, and Wm. Barr, and many others, whose forms seem to rise before me." The witty and pathetic remarks were highly appreciated.

An announcement was made that the offering at the different meetings was almost $200, and that this church, which was almost unique in having so small a debt, would now very shortly, it was hoped, be entirely destitute of that common appendage.

The greetings of the Presbytery were conveyed by the Rev. J. W. Mitchell, of Thorold, who, in a few well-chosen words, wished the congregation increased prosperity, it being explained that the Synod had appointed Dr. Cochrane, Brantford, and Dr. Battisby, Chatham, but the former was absent in Europe, and the latter prevented by sickness from conveying these greetings, and Rev. Geo. Burson, St. Catharines, was away for his holidays. Rev. J. C. Garratt, rector of St. Mark's, would

WM. DUFF MILLER, ESQ. JAMES LOCKHART, ESQ.

REV. J. B. MOWAT, M.A.

JOHN ROGERS, ESQ. GEORGE DAWSON, ESQ.

not take up the time at this late hour, but had already in his own church expressed his feelings of sympathy and his wishes for the welfare of St. Andrew's. Dr. Mowat recalled several incidents of his pastorate, showing the deep love he had for his flock and the interest he still took in them. Revs. Ratcliff, Bell, Orme, and Jas. Hiscott, M.P.P., followed briefly. Canon Arnold, introduced by Mr. Smith as "alert and vigorous though almost ninety," showed the truth of this by his humorous and thoughtful remarks. Thus was brought to a close this memorable historical event, the people of St. Andrew's thankful to Almighty God that they had been permitted to hold this commemorative service, that in all respects this celebration had been so successful; for whether it be viewed in its array of talent, of distinguished men, the crowds of old members, or of strangers almost as much interested, the carrying out of the programme so that scarcely a break occurred, the success of the ladies' share of the Reunion, the beautiful weather which lasted all through this festive season, the Christian spirit of kindness and courtesy shown by all denominations, it was felt that each and everyone of these united to make this a season long to be remembered, and a subject of gratitude to Almighty God that He had so overruled.

To make this record more complete the names of the present officials of the Church may be given. Session: Rev. N. Smith, Moderator; Elders, Messrs. Jas. McFarland, Jonathan Niven, Alexander McIntyre, Henry Skelton.

Managers, Messrs. F. B. Curtis, Wm. J. Campbell, J. H. Benn, Wm. Acton, James Robinson; Secretary and Treasurer,

John Carnochan; Conductor of Choir, W. F. Seymour, B.A.; Organist, Miss Blake; Sexton, William Elliot.

Sunday-school—Superintendent and Teacher of Bible Class, Rev. N. Smith; Teachers, Misses Carnochan, Davidson, Smith, Samson, A. McIntyre, K. McIntyre; Librarian and Secretary, W. F. Seymour; Treasurer, Miss Carnochan.

Auxiliary Woman's Foreign Missionary Society—President, Mrs. Ball; Secretary, Mrs. Stuart; Treasurer, Miss Davidson.

Young People's Christian Union—President, Miss Smith; Secretary, Miss Creed; Assistant Secretary, Miss Elliot; Treasurer, Miss Davidson; Assistant Treasurer, Mr. James Samson.

The committee for the purpose of carrying out the Centenary celebration consisted of Rev. N. Smith, James McFarland, John Carnochan, with power to add to their number. To these were first added Wm. J. Campbell, Jonathan Niven, Miss Carnochan, and afterwards William Acton, W. F. Seymour, A. McIntyre, William E. Lyall. At the first meeting, Rev. N. Smith was made Chairman, and Miss Carnochan, Secretary. There were four sub-committees formed of one each, viz., Entertainment, William J. Campbell; Music, W. F. Seymour, B.A.; Programme and Invitation, John Carnochan and Janet Carnochan.

The ladies of the church met in committee and formed the following sub-committees, and it must be acknowledged their work was carried out well: The Decoration Committee consisted of Mrs. Taggart and Miss Belle McIntyre; the Re-Union Committee, Mrs. John Blake, Mrs. Currie, Miss McIntyre, Mrs. Wright and Miss Harrison; the Invitation Committee for Re-Union being Mrs. Ball, Miss Belle McIntyre. The ladies who were appointed to preside at the tables were Mrs. Smith, Mrs. Curtiss, Mrs. Winnett, Mrs. Ball, Mrs. Milloy, Mrs. Acton, Mrs. McIntyre, Mrs. McFarland, Mrs. Niven.

The Invitation Programme was as follows, and of these one thousand were distributed:—

"NIAGARA, *July* 31*st*, 1894.

"DEAR SIR,—With the following order of services of the Centenary Celebration of St. Andrew's Church, to be held on the 18th, 19th and 20th of August, we hereby extend to you a most cordial invitation to be present.

"The offerings will be devoted to the liquidation of the church debt and to needful repairs.

"Yours faithfully,

"N. SMITH,
"*Pastor.*"

"J. CARNOCHAN,
"*Secretary Committee.*

Programme.

Services to be held in St. Andrew's Church, Niagara, on the 18th, 19th and 20th of August, 1894, to celebrate the One Hundredth Anniversary of the organization of the congregation, and the building of almost the first, or perhaps the first church in Western Ontario. The Synod of Hamilton and London appointed Rev. W. Cochrane, D.D., Brantford, and Rev. Dr. Battisby, Chatham, as their representatives, and the Hamilton Presbytery similarly appointed Rev. George Burson, St. Catharines, and Rev. J. W. Mitchell, M.A., Thorold. All the former pastors of the congregation now living have been invited to take part in the services, viz.: Rev. Prof. J. B. Mowat, D.D., Kingston; Rev. Chas. Campbell, Toronto; Rev. William Cleland, Toronto; and Rev. J. W. Bell, M.A., New-

market. In addition to these, Sir Oliver Mowat, has kindly consented to give an address.

SATURDAY, AUGUST 18TH, 4 P.M.

Praise, Hymn 233.
Reading, Psalm xc., Rev. N. Smith.
Prayer, Rev. C. Campbell.
Unveiling Tablet, Rev. Prof. Mowat, D.D.
Praise, Choir, "O Praise the Lord."
Historical Paper.
Brief Addresses—Reminiscent, Rev. Prof. Mowat, Rev C. Campbell, Rev. J. W. Bell, M.A., and others.
Offering. Duet, "Love Divine," Mr. and Mrs. Seymour

Evening at 7.30.

Praise, Psalm xxiv.
Reading.
Prayer, Rev. Prof. Mowat, D.D.
Addresses by Sir Oliver Mowat and Hon. B. Robinson.
Praise, Choir, "Praise ye the Mighty God."
Short addresses by Clergymen present.
Offering. Solo, "Jerusalem," Mrs. Seymour.

SUNDAY, AUGUST 19TH, 11 A.M.

Praise.
Opening Prayer, Rev. J. B. Mowat, D.D.
Centenary Hymn.
Holy Scriptures, 1 Kings viii. 22-61.
Praise, Psalm c.
Reading, Mark xi.
Offering. Solo, "Rest Ye," Madame Gramm.
Sermon by Rev. Prof. Mowat, D.D.
Praise, Choir, "The Lord is my Shepherd."
Prayer, Rev. J. W. Bell, M.A.
Praise, Paraphrase 2nd.
Benediction.

Afternoon at 3.

Praise, Paraphrase 20th.
Prayer, Rev. J. W. Bell, M.A.
Reading, Luke xviii.
Duet, "Blessed Assurance."
Ten-minute addresses to Sunday School by Clergymen present, interspersed with Sunday School Hymns.
Offering.

Evening at 7.30.

Prayer
Praise, Hymn 248.
Reading, Revelation xxi., Rev. N. Smith.
Prayer, Rev. N. Smith.
Praise, Psalm cxxii.
Offering. Solo, "Calvary," Madame Gramm.
Sermon, Rev. W. Gregg, D.D.
Praise, Choir, "O be joyful in the Lord."
Prayer, Rev. W. Gregg, D.D.
Praise, Hymn 247.
Benediction.

MONDAY AFTERNOON.

Congregational Reunion from 5 to 7.

Evening at 7.30.

Praise, Hymn 244.
Reading, Psalm lxxxiv., Rev. N. Smith.
Prayer, Rev. J. W. Ratcliff.
Addresses from resident Clergymen and others, interspersed with music by the Choir, anthem "I will praise Thee."
Offering. Solo, "Angels ever bright."
Hymn 232.
Benediction.

In what more fitting words than those of George McDonald, in describing an old church in the *Sea Board Parish* and quoted by the writer before in the record of St. Mark's, can this sketch of an old church be concluded: "And when I saw it I rejoiced to think that once more I was favored with a church that had a history, but to the full idea of the building it is necessary that it should be one in which the hopes and fears, the cares and consolations, the loves and desires of our forefathers should have been roofed, where the hearts of those through whom our country has become that which it is—from whom not merely the life-blood of our bodies but the lifeblood of our spirits has come down to us, whose existence and whose efforts have made it possible for us to be that which we are. Therefore I would far rather, when I may, worship in an old church whose very stones are a history of how men strove to realize the Infinite, compelling even the powers of nature into the task."

And again come appropriately the words of the same writer in another work: "I delighted to think that even by the temples made with hands, outlasting these bodies of ours, we were in a sense united to those who in them had before us lifted up holy hands without wrath or doubting, and with many more, who like us had lifted up at least prayerful hands without hatred or despair. And I thought how many witnesses to the truth had sat in these pews. I honored the place; I rejoiced in its history; it soothed me, tuned me to a holy mood."

Carnochan

Centennial, St. Andrews Church, Niagara.

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